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Just What is The Power of Right Thinking?

By NONA L. BROOKS.

WE hear much about the power of right thinking. We are told that right thinking will heal us, will bring us the realization of supply and companionship, in fact, of good in every direction. In this we all agree, I think. But just there is a departure from what we consider the right method. There is a vital thing for us to see in relation to the method of securing our good.

A teaching that is prevalent today bids us decide what we wish and then think the desire into expression. There are many persons straining after health, wealth, position. These are not wrong in themselves. But our method of acquiring them must be true to principle. God in His intention for us means that we shall be well, sound, supplied—in fact, that every need shall be taken care of. God is the Health of His people, the Great Companion, and the Supplier of every need. In Him is our sufficiency. The gifts of God are for us, and they are within. Our responsibility is to develop from our own being, the riches of the Kingdom of Good.

There are those who say that every desire of man is a God-given desire and should be cherished. This does not ring true. It might have been, if man had not turned his thinking from God, but had remained true to Principle, every hope of his heart would have been worthy. Since we have departed in our thinking from our Source, the inner impulse is not always a God impulse. Is the desire to get the business of another, or the neighbor's wife, a true impulse? No; and there are many like conditions in the human heart. Hence the teaching that bids us formulate and concentrate until we get what we desire, is a dangerous doctrine. The advanced Thought movement has suffered from this very teaching.

You and I may not always know what the Good is for us. But when we learn that we can trust the Father, the will of Good in the universe, we shall find our life, health, supply, power, love, blessedness in the Infinite Presence.

Many followers of the mental science doctrine which teaches foundation, have demonstrated wonderfully. They will tell of past achievements, but add that now their power seems to have vanished. In other words the power of personal will is passing. The power of Divine Will is eternal, but they have not recognized this. There is no barrier to the working of God's Will in the universe.

Those who have forged ahead in blind misconception, confounding personal will with Divine, have attained for a time. But there has come a great

need that is not met, for the personal will has been depleted. If this one had been willing with God, the treasure house of the universe would have opened its doors to him.

This is a great point here. What is right thinking? It is not personal thought effort to get what we desire, or personal will, or effort from that point of view. Right thinking is limitless in its power to bring realization of all good. Something Within says that we should have good. "Not that we of ourselves are sufficient to think anything as of ourselves, but our sufficiency is of God." God is the Great Thinker of the universe. God-Mind thinks through man, if man is true to Principle, and herein lies the power of men. Man's power is greater and greater as he sees more and more of Truth. Let us get foundation out of our thinking and give ourselves in thought to the Divine Presence.

The most powerful soul that ever lived said, "I of myself can do nothing. It is the Father that worketh in me. The words that I speak are not mine." Does this mean that men are to be backboneless, mindless? Far from it! The process of right thinking demands of men their truest and most sustained effort. "Think to your best always," is the precept of the true Thinker. To have the Mind of Christ let your thinking spring from the Eternal Source, the Divine Presence within at the center of Being. Freedom, love, beauty, power, joy, in their true meaning are backed by Infinite Consciousness which is our basis. Divine Science teaches the recognition of God-Thought only, because God is Love Universal, Omnipotent Knowledge, Wisdom, Understanding, Power, Joy. "In Him we live, move, and have our being." God is thinking through us, and when we turn our thoughts from the external and lift them to identity with the One Thinker, we learn the meaning of thinking with God. The very words we speak are not ours, but are glorified with the Father's voice, and love, peace, power, healing, blessing, joy, speak through us. Our words are Spirit and Life.

Right thinking, then, means getting mental misconceptions out of the way, joining your and my thinking with the Divine. Something beautiful—wonderful—comes! Petty thoughts are translated into a universal, comprehensive, new consciousness of the Unity of the Whole. I see that men are my brothers. I seek not blessing for myself alone, but for all of the children of God—not health for one, but the health of the many in One. There are two ways of treating—to affirm that I am well—to deny

disease and affirm health. But there is the better way—to affirm the Perfect Presence and Power—the reality of every moment; to affirm God as the health of all men. God is the Health of all humanity. Let us know this, and forgetting our personal needs, send our thought out to bless the world, and there will be those who will catch the uplift and be blessed.

Divine Science teaches us not to formulate, but to recognize the Source of our good, and work toward its realization. God has already given us wholeness, health, love, power, wisdom, peace, joy. Let us affirm these gifts for all. It is not the best mother who centers all her interest in her own. She who would practice the Presence must mother the children of the world in her thinking. She must desire nothing for her child alone, but must plan for the good of every child in the universe. No one lives to himself alone. My baptism is the realization of the Universal Presence of Good. In this concept I live my life, if my thinking is true.

That church whose members desire only the good of "my church" cannot do a great work. Do not pray for the one church, but for the Christ Church Universal, that all people may join it. We should never say anything against another religion, but open our eyes to see the good in it, and help its work along. All churches are tending toward the same goal—the uplifting of the race.

Love of one's country is beautiful. But do not love your country to the exclusion of the others. We are all members of one great body—the Universal Body of Love. Every country is God's country. The good of the Whole is the hope of salvation, and can never be realized by a sense of separateness.

Right thinking is thinking with God, with our fellow men. It is holding close in our thought the good of the Whole before the good of the individual. This is right thinking, and there is no other besides it. Redemption is unity with the God-nature; it is knowing the good for all men and all the world, and carrying our knowing into doing.

Studies in the Fundamental Teachings of Divine Science

BY LIDA LORIMER POTTER.

LESSON VIII.

APPLICATION OF TRUTH

The great demand in the world today is for something practical; something that we can make use of here and now. The trouble with so many religions is that they teach such a "distant" realization of good. To many, God is distant, and therefore they see no immediate connection between God and their daily living. For this reason, some religions have become almost a matter of form.

Divine Science teaches the Omnipresence of God, without *any* reserve. God is within us, around us and acting through us. He is in every experience of our lives. Whatever we are doing, wherever we are going, God is there as Infinite Life, Power, Wisdom, Joy. We could not get away from this Presence, and when we free our thought and open the way for It to act through us, we readily see the power It has in our living. We do not need to postpone this realization of Peace, Power and Joy until we find a city whose streets are paved with gold, into the Truth. The only way to find true happiness is through growth in knowledge and unfoldment. We make our own environment, according to the way we think and according to what we *know* to be Truth.

Phillips Brooks has said, "The noblest thing you ever did, the noblest emotion you ever felt, the deepest and most sacrificing love ever in your soul—that is your true self still, through all the baser life into which you have fallen." Our true self can only think, say and do the highest and the best. Anything that is less than the best within us is not our true self; it is only an erroneous conception of what we thought was our true self. When we realize that we have no self apart from the *One* and the *Only One*, and that we are forever *one* with Infinite Mind, then are we conscious of the true self in God. We may also know this for everybody and everything in the world. Then let us look for *only* the

Truth, and *see only* the Truth. Whatever may come into our lives, think first, "Is this true to the highest within me? Is it true to Divine Principle?" If not, then we can rightfully cast it aside and think of it no longer.

In every adverse experience of our daily living, whatever it may be, let us think what the God-thought about it is, and then co-operate with that God-thinking. If it is illness, we know that God sees only health, therefore health *must* manifest. If it is lack, we can know that God has supplied every need even before that need is felt by us. If our environment is not what we think it should be, then we ask ourselves, "What is the God-thought about this?" In God there is only beauty, harmony. By making these affirmations, we are opening the channel for the God-thought to manifest. If our occupation seems disagreeable and tiresome, then let us realize that we are working in God's Universe. We are glad we are given the strength of body and power of mind to carry on this work. We are glad to benefit the world, then this very occupation will become bright and attractive to use. Someone has said that *any* work will be a pleasure to us if it is thoroughly done, in the right way and with the right attitude. Do you not find that this is true?

As we go out into the world, let us bless and co-operate with Divine Law which is constantly expressing in the Universe. Let us try to think the God-thought about everything, then we can truly *live the Life*.

Statements to Memorize

1. I yield myself to the God-thought.
2. I think with the God-thought.
3. I co-operate with the God-thought.
4. I resolve to *live* true to my *true Self*.
5. Divine Will expresses through me in every experience of life.
6. I am glad for all the experiences of life, because *by* them I unfold into a greater consciousness of the God-Presence.

The Church of a Thousand Pastors

There is a device used in connection with the radio mechanism that multiplies the volume of the voice many times, making it most emphatic, on occasion. On this occasion we wish there were some such *amplifier* to attach to *words* that would adequately emphasize the thought of this editorial in *The Christian Century*.

It offers the true solution for a big problem with all pastors, especially those who have the care of large congregations—that of pastoral work among the people, the thousand duties required of pastors in relation to their congregations, besides the increasing demands of the public. The demands of large congregations upon their ministers are staggering.

As will be seen, the solution offered here is based on one of the principles of Protestantism. Most of us have not known of this principle, but we *should* know it and act upon it.

“At one point, we have never faced the real meaning of our Protestant faith. The reformation was actually based on three principles. * * * The first principle may be phrased thus, ‘No man has a right to stand between me and God.’ It made every man his own priest. It opened a wonderful door of spiritual privilege to every member of the Christian church. Right eagerly, we have that door. Very stoutly, we repudiate that sort of sacerdotalism which would deprive the Christian of his priestly rights. The second principle of the reformation may be phrased in this fashion: ‘No man has a right to stand between me and truth.’ It made every man his own prophet. It gave every man the right to insist that no other person should make up his mind for him. It was the sort of unsigned magna charta of the intellectual rights of all the men and women in the church. We have not been slow to claim the benefits of this principle. Larger and larger areas of personal liberty have been claimed by the individual members of the church. About these two principles, much of the most characteristic life of the contemporary religious world has been built. There was a third principle implicit in the reformation and that principle may be phrased in this way, ‘No man has a right to stand between me and my fellowmen.’ This principle makes every Christian responsible for the spiritual life of all those within the circle of his legitimate influence. It makes every Christian a pastor of all those whose lives he can affect for good.

“Now, the extraordinary fact is just this: While we have refused to let a priest or an order of priests stand between us and God, while we have refused to let a priest or an order of priests stand between us and truth, we have created a Protestant priesthood for the purpose of doing the spiritual work of the kingdom of God. We have given to the minister in the Protestant church a position absolutely inconsistent with the Protestant faith. * * * The preacher who does the pastoral work of his parish while his laymen feel no claim from this great realm is acting under the terms of a conception of

the ministry which belongs to the medieval church and to the churches which perpetuate its traditions.

“The moment all the members of the Protestant church begin to regard themselves as men and women who must meet grave pastoral responsibility, the whole pastoral situation in all our churches will be changed. The church which has a thousand members will have a thousand pastors. The church which has three thousands members will have three thousand pastors. The Christian brotherhood of a great church will become a vast organism of mutual pastoral oversight. This oversight will not be a haphazard thing. It can be organized and articulated. Men and women can be trained for the performance of its duties and out of such training and the service which will result, a new day will come to the Christian church. There will be a new comradeship between the minister and the people for in a most intimate sense they will be sharing in the great Christian task of promoting the spiritual life.

“The members themselves will grow in moral and spiritual stature as they face their responsibilities and enter into their opportunities. The church with a thousand pastors will be the church armed for conquest. It will face its social, community and world-wide responsibilities in a new spirit, for this sort of pastoral service on the part of all the members will open many dull eyes to the presence of social and economic and of world-wide responsibility unseen before. When we cease to regard the minister as an expert set apart to do the pastoral work of the community we will relieve him of an impossible burden and will give to his people such opportunity for all-around Christian growth as they have never known before. * * * The church with the thousand pastors will do more than any other force to create that human soil in which the seed of the kingdom will fructify and grow.”

Note the point made that this will require training on the part of the people. The work to be carried out successfully must be done intelligently. According to the old way of thinking this training in some of its aspects would be a stupendous task, because of a complicated and contradictory theology, but in *Truth* churches the training is a much simpler matter, because each member knows the basis—The Eternal Principles of Good, everywhere active. There is no elaborate system, no difficult way of salvation to present; it is a matter of each one helping his neighbor to apply in his living the indwelling Power ever at hand.

We, who feel that we have taken a step forward in religious thinking, should lead in taking pastoral responsibility upon ourselves. Conscious of our oneness with God, we should be able to respond to any demand made upon us for help, meet every emergency with power.

Shall we not rise to this responsibility?

I am renewed in my consciousness of the Christ Riches.
—UNITY.

Unless we learn to feel our lives essential, we shall never live them well.
—PHILLIPS BROOKS.

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M. RENWICK LORIMER } Editors
MIRIAM MITCHELL }

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IN GOD WE TRUST

"The Word"

We congratulate the editors of *The Word* on their excellent publication, a new monthly magazine combining *The Light* and *Das Wort*. It is published monthly by the Missouri College of Divine Science, St. Louis, Mo., and is printed in both English and German.

Its two essential characteristics—spirituality and practicality—make it a most helpful magazine.

In addition to several excellent articles, it contains a "Questions and Answers" department; also interesting reports from the "Men's Round Table Club" and from the Organizations affiliated with the Missouri College of Divine Science.

We notice that one of the churches associated with the College has subscribed for this new publication *in a body*, which we take to mean that *all* the members are endorsing it with their financial support—an excellent thing to do. This is the most substantial appreciation that one can give a magazine.

May *The Word* "be prospered in that whereunto it is sent."

True Words Club

Every word has its effect; death and life are in the power of the tongue. What kind of words are you using? Words of criticism or love, cross or kind words, words of fault-finding or praise, words that encourage, or depress, words of joy or gloom?

Join the True Words Club and get the habit of right speaking.

Pledge: I recognize the power of the spoken word.

I will endeavor to speak only words of faith, love, praise, joy, purity, health, prosperity, helpfulness, good cheer, and good will.

Therefore, I will exclude from my conversation all negative words. I will not speak of disease, lack or inharmony.

I will drop all words of condemnation, criticism, fault-finding, impurity, gossip, slander, anxiety.

I am purposed that my mouth shall not transgress.
Ps. 17:3.

Our True Words Club is bringing satisfactory results to many. Take a *decided stand*. Let the *True Word* be spoken. Join us by sending your name and address to The True Words Club, 1819 E. 14th Ave., Denver, Colo.

Some Very Simple Rules For the Silence

Get your copy of Daily Studies, your Bible, and "Truth and Health."

Go to some place where you will be absolutely undisturbed and comfortable.

Forget everything in the outer. By that I mean, do not let other thoughts come in. Do not think you must hurry through to clean the house or do some sewing. Do not think of some business deal you want to put over.

Forget that there is a thing in the world to do. Read the day's lesson over. Then look up the references.

Read the lesson over at least three times. There will surely be some sentence which stands out to you more than the rest. Let that thought go with you for the day. Think of it often.

Close your eyes and say:

"There is but the one Mind. It is Wisdom, Knowledge and Understanding. God is thinking me now. The One Intelligence knows what I should do, and I know. It is not my problem but God's and God knows what should be done. My mind is of the God-Mind, for One Mind is All. I know, for Wisdom is guiding me in all ways." Then open your eyes and know that you *know* and do the thing that comes.

Do not have your Silence strained. Have many short ones rather. Endeavor to keep your thought fixed on this One Mind which is Wisdom, Knowledge and Understanding. If you feel tempted to say, "I don't know," do not say it; but quickly affirm, "God knows, and I know." Every time something is to be decided take this attitude and *know* that you know because God knows.

Faith is a wonderful thing to have. It eliminates a great deal of mental argument, because it trusts and waits on God, the Good, and has no doubt as to the result.

Remember, we do not see the whole plan; we do not know the plan as God does, and, to our outer judgment, the guidance may seem wrong. Trust God; He knows, and then obey.

"In all thy ways acknowledge Him and He shall direct thy paths."

—Mrs. Agnes Lawrence.

LOVE'S SONG OF JOY

BY ROSAMOND GARARD

There's a love note and a joy note
Within each living soul;
Takes a love note and a joy note
To harmonize the whole.

'Tis the love note sends the joy note
A thrilling through the all;
It blends the rhythm of every life
With every other soul.

Then love note and joy note,
Sing on your glad refrain;
God gives you each to all of man
To lift from care and pain.

"With what measure ye mete it shall be measured to you."

Healing Department

"Whoso putteth his trust in the Lord shall be safe. He is a shield to them that put their trust in Him."

The Lord is changeless Perfection. In this Perfection there can be no sickness, weakness or weariness—nothing but health, strength and rest. You are His Image and Likeness. *Claim* this Perfection as yours. Put your entire trust in It. The more you affirm any of your good gifts, the more you will realize them. You cannot think two things at the same time. While affirming your health, you are not thinking negative thoughts. You are changeless, ageless, beautiful Spirit Substance. Can Spirit be sick? Life is God in action. Can your life fail in any of its perfect activity? God has given you power over all the seeming power of the enemy. Your only enemies (since a God of Love is All) are your false beliefs. You believe in God, now believe in *yourself* as your own unfailing part of Life's great Whole. Stop all anxious striving in your own personality and let yourself drop into the Everlasting Arms that are always beneath you, the Arms of Love and Power, that are your shield.

TESTIMONIALS

A call came to treat one who was having sinking spells, whom the family feared might be passing on. It was my first *emergency case*, and I started to 'phone another practitioner to help me with the treatment, when the thought came, "I am doubting God, for it is God who heals. I am simply a chan-

nel for God Expression." I spoke the word and the patient was instantaneously healed.

Dear Friends: My whole disposition has undergone a change since you began treating me. I have been healed not only of a bodily claim, but my temper is so much sweeter than it used to be. The whole world seems different since I see God in His world; the good is more real and the bad has gone.

Please keep up the good work.

Lovingly,

Mrs. M.

TREATMENT FOR SUPPLY

My Father, God, would not create me and fail to provide for His dearly-loved child throughout eternity. He is responsible for His creation. He brought me forth because He needed *me* to do some special work for Him, and He will provide me with everything necessary to make my work a success. I will accept my gifts by exercising my faith and *knowing* that "All that the Father hath is mine." I will not formulate; God knoweth my every need.

"The Lord shall open unto thee His good treasure."

"My God shall supply all your need."

"They that seek the Lord shall not want any good thing."

MEDITATION

"I and my father are One."

The perfect Mind of my Father is eternal Peace. As I am one with this Mind, my every thought is harmonious and peaceful. No opinions can move me. No persons or conditions can harm me, for since "God (Peace) is for me, who (or what) can be against me?"

The Kingdom of Peace is within me, the Kingdom of Heaven is at hand. I drop all worry, doubt and fear, and know that God's Omnipresence is my peace at all times.

I will "In the rush just hush, and *listen* to the Voice saying, 'Peace'."

Father, I thank Thee for the knowledge that Thou art "not the author of confusion, but of peace."

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

There is no set charge for this service. Let gratitude be your guide as to proper remuneration.

Names and addresses of those who give testimonials on this page will be sent upon request.

Address: Healing Department, Colorado College of Divine Science, 1250 Ogden St., Denver, Colorado.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

"Man's Seeming Separation from God." (Genesis III.)

Over the old Greek temples, this ancient precept is found, "*Know thyself*." This is the principal rule of life for the one who is seeking divine success. It was to this end that the Scriptures were written and preserved—that man may *Know Himself*.

Whenever you read the Bible, if you will constantly keep in thought that its teachings concern *your* origin and *your* destiny, and that it is instructing *you* how to keep in "the straight and narrow path," that it leads *you* to your highest good, then it proves to be a chart, a compass and a guide-book. "No one can thoroughly value the Bible until the inner Record of the heart becomes one's first Bible. For what one gets within is attested and amplified by the without." (Militz).

Mathew Arnold says of the Old Testament, "We come to discover in it not only poetry and prophecy, pun and fable, fiction, folk-lore and mystery, but we must perceive that it was just because God was in the thought of the Hebrew writers that they found no incongruity in bringing all sorts of things into Scriptures."

In the first eleven chapters of Genesis, we find a series of most valuable stories. They are not history but their value is the religious trust they portray. It was a function of Israel to set forth a knowledge of a righteous God and of the right human attitude to Him. Then let us keep in thought that it is God, not the Bible, that is the object of our faith.

In interpreting these Bible stories Divine Science is interested in solving the moral, the religious and the social problems involved in them: Whence came sin? What is the true relation between God and man; and between man and man?

Doubtless there were scores of these folk-tales or problem stories, as we may properly call them, but these were the ones selected by the writer of Genesis.

The story given in the third chapter of Genesis, generally called "The Story of Paradise and the Fall," has a deeper meaning than is usually given it and would be more profoundly expressed as "The Story of Man's Seeming Separation from God." It is an answer to the question, "How came it about that man, made in the image of Spirit, with a God-breathed soul, does not always live in constant fellowship with Him?"

This thoroughly symbolic, yet beautiful story, describes the pair, Adam and Eve, in the Garden of Eden. It opens with a conversation between Eve and the serpent in which he is saying, "Yea, hath God said ye shall not eat of every tree of the garden?" Eve answers that there is only one forbidden tree. The serpent tells her that the day they eat of this tree in the midst of the garden their eyes shall be opened and they shall be as gods, knowing good and evil. So when the woman sees that the tree is good for food and pleasant to the eye, she eats and gives the fruit to her husband. Their eyes were opened and they knew good and evil.

In the cool of the day the man and woman heard the voice of the Lord God in the garden, and in fear they hid among the trees. The Lord God calls,

"Where art thou?" The man said, "I heard thy voice and hid myself, because I was naked." The Lord God then said, "Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

The man blames the woman, and the woman blames the serpent. Judgment falls on the serpent first; then the woman must bruise the head of the serpent or take away that power over her that she allowed it to have.

Because man hearkened to the voice of error, he became a prodigal in a far country, a toiler outside of Paradise. The story points out very clearly that the cause of sorrow and darkness is the tragedy of belief in separation from God. The God-Man cannot "fall," for he is perfect; but unconscious of the truth of himself, man thinks he is something apart from God.

Robert Louis Stevenson, in his story of Dr. Jekyll and Mr. Hyde, has dramatized these seeming two-powers that men call dualism. Goethe refers to them as "two souls within my heart, one ever aspiring upward; the other tending downward." The Apostle Paul struggles with this belief in duality when he speaks of casting off the "old" man and putting on the "new man."

How did evil come into the heart of man if he was created potentially perfect? It came from man's choosing to listen to appearances and to judge by these. Eve made her mistake when she did not follow the Voice in the garden of her own soul, but looked to the outer for her good. Wisdom lies at the root of our being; we all know the way. The great lesson of life is to turn to the Inner Voice for our guidance.

"To choose the serpent as a tempter is an evidence of the artistry of the Hebrew. Its stealthy movements, its deadly venom, and the instinctive feeling of repulsion it provokes in us, all go to make it an excellent symbol of sin." (Lawson).

The serpent is subtle. The woman yields to this subtlety. She entertained the serpent and he grew bolder. He made an assertion, "Ye shall not surely die," and a promise, "Ye shall be as gods, knowing good and evil."

"The still small Voice" never errs, but alas! the loud one does. The loud voice is the race belief in dualism or separation from God.

"They both ate of the tree that was good for food and pleasant to the eyes." Then the man's and the woman's eyes were opened, not to see their *glory*, but their *nakedness*. They felt lack and separation.

"In the cool of the day," in the blending time, God never ceases to call, "Where art thou?"

Divine Science teaches that Man is the Image and Likeness of God, potentially perfect and universal, endowed with all the inherencies of God. When Man is not conscious of these inherencies, "Where is he?"

"I hid myself," man and woman separate themselves—in thought only—from their Source—God.

"Who told thee thou wast naked?" Who is your accuser? When man is naked of the Spirit, he be-

believes in separation and in appearances. When he is naked in the Spirit, he is free from the lure of appearances, from external beliefs and attachments, and realizes his oneness with his Source.

"What is this thou hast done?" Men have chosen to judge by the world standard; following after the desires of the senses, therefore stilling the most precious gift God has given, the Christ within. The truth of Man is not that he is a "miserable worm of the dust," but the Image and Likeness of Perfect Being; not subject to sin, sickness and death, but through his oneness with God has dominion over all things.

"We no longer wish to *rule* in our Father's house; we no longer wish to be *praised* as the Son, or to be *acknowledged* as the Heir.. We wish to *know* that "I and my Father are one," not two. That the only name is "the mighty God, the Everlasting Father," that God may know us all." (Truth and Health).

Hereafter let us read this wonderful story, thinking of a loving Father speaking to His child in Love. Love never ceases to call. Then hear, deep down within this tender and loving call, "Where art thou?" Responding to this, man will not hide among the trees, as did Adam and Eve, in fear, but will answer, "Here am I."

Let us never forget that man's soul is the Garden of God, containing all that is beautiful, harmonious and satisfying. Man's propensity to search and investigate for himself may lead him afar for a time but—and this is the great point in the story— *he is man, free to choose*; failing to find true satisfaction elsewhere, through *choice*, he returns, conscious of the richness of his own Divine Heritage.

"Man's true good never comes from without him, but only from the depths of divinity within him."
—Henry James.

I. N. T. A. Announcement

Make plans now for the Washington Congress, June 17-24. Already many people have expressed their intention of being present and helping to make this Congress the best ever. Transportation and hotel accommodations should be made through the Travel Department of the American Express Company Headquarters, in your nearest large city. The Willard Hotel will be Convention Headquarters, but many other hotels are convenient and desirable.

There will be an adjourned meeting in London, England, on July 8-14, following the Washington Congress. They are anticipating many visitors from all parts of the world. Reservations should be made at once through the Travel Department of the American Express Company in order to secure passage on the same ship with other New Thinkers.

GARNETT JANUARY,

Executive Secretary, International New Thought Alliance. Headquarters 311-312 Ouray Bldg., Washington, D. C.

**DIVINE SCIENCE READING ROOM
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- BROOKS, THE REV. NONA L., D.S.D., 864 Clarkson St., Denver, President The Colorado College Divine Science. Minister First Divine Science Church of Denver.
- BAUM, MRS. C. L., D.S.D., 1439 Gilpin St., Denver. Teacher.
- BROMFIELD, THE REV. JESSIE D., D.S.B., 29 Surfline Place, Long Beach, Calif.
- CARTER, MISS E. J., D.S.B., 21a Longridge Road, London, S. W. 5, England.
- CHESTER, THE REV. ELIAZBETH M., D.S.B., 307 Commercial Club, Nashville, Tenn.
- DAVIS THE REV. LILLIAN MORTON, D.S.B., 1022 Clinton St., Philadelphia, Pa. Teacher and Practitioner.
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- DOWNNEY, MRS. EVA M., D.S.D., 1475 Humboldt St., Denver. Teacher and Practitioner.
- EDWARDS, MRS. ALICE SEELY, 678 Grant St., Denver. Practitioner.
- FAY, MRS. ADA B., D.S.D., 1018 S. York St., Denver. Teacher.
- GALER, AGNES J., D.S.B., Wilmot Apt., 229 First Ave. N., Seattle, Wash.
- GREENBAUM, THE REV. LEON, D.S.D., 1721 South Union Ave., Los Angeles, Calif. Teacher and Practitioner.
- HANSON, MRS. HATTIE, D.S.B., 4753 Wyandot St., Denver. Practitioner.
- KETNER, MRS. M. M. P., D.S.B., 2817 Kearney St., Denver. Practitioner.
- KING, THE REV. ETHELYN B., D.S.B., 1313 N. Hudson St., Oklahoma City, Okla. Minister.
- LAWSON, AGNES M., D.S.B., 222 W. 72nd St., New York, N. Y.
- MOONEY, MRS. MINNIE B., D.S.B., 1647 Gilpin St., Denver. Practitioner.
- MOSS, MRS. JESSIE T., D.S.B., 1343 University Boulevard, Denver. Teacher.
- MUNZ, MRS. CARRIE F., D.S.B., 1424 E. 21st Ave., Denver. Teacher and Practitioner.
- PALMER, MRS. ANNA L., D.S.D., 1250 Ogden St., Denver. Teacher and Practitioner.
- PARSONS, MRS. MARY DEAN, D.S.D., 171 S. Clarkson St., Denver. Individual Instructor.
- PRESTON, THE REV. JOSEPHINE S., D.S.D., 3820 Falcon St., San Diego, Calif. Teacher and Practitioner.
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- SANFORD, MRS. JUDITH DENT, 1201 E. 16th Ave., Denver. Teacher and Practitioner.
- SHINN, MRS. MINNIE A., D.S.B., Green River, Utah.
- SMITH, MRS. LUTIE L., D.S.B., 1647 Clarkson St., Denver. Practitioner.
- SMITH, MRS. RUTH B., D.S.B., Secretary Colorado College of Divine Science.
- SPARK, MRS. MARTHA J., D.S.D., 1434 Corona St., Denver. Teacher and Practitioner.
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- WEISS, MISS LELA, D.S.B., 1327 Fillmore St., Denver. Practitioner.
- WOOTEN, MRS. LYDIA J., D.S.B., 117 E. 36th St., Los Angeles, Calif. Practitioner.

OUR SUMMER SCHOOL

The Colorado College of Divine Science will hold a Summer School, June 4-10.

This early date has been chosen in order that delegates from the West may have this week of study on their way to the I. N. T. A. Congress to be held at Washington, D. C., June 17-24.

OUR MAGAZINES

- DAILY STUDIES IN DIVINE SCIENCE, MONTHLY—Price: \$1.50 per year.
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- ALTON, ILL.—Harry L. Paul, Practitioner, 401 Henry St.
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- DETROIT, MICH.—Leader, Alice V. Davis, 48 Ferry Ave. West.
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- GREELEY, COLO.—Leader, Mrs. Carrie Sanborn, 1018 Ninth St.
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- MAPLEWOOD, N. J.—Leader, Mrs. Robert Burton, 260 Scotland Road, South Orange, N. J.

- NEW YORK CITY.—Leader, Mrs. Rosalie M. Beatty, Ph.D., 601 W. 180th St.
- PUEBLO, COLO.—Leader, Mrs. J. Will Johnson, 701 W. Eleventh St.
- RENO, NEV.—Leader, Mrs. Martha Krueger, 357 East St.
- SACRAMENTO, CALIF.—Leader, Jeannette Laurence, "18 Mission Way.
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- BOSTON, MASS.—SCHOOL OF DIVINE SCIENCE, 126 Massachusetts Ave., Mary Thayer, leader.
- CHICAGO, ILL.—ILLINOIS COLLEGE OF DIVINE SCIENCE AND FIRST CHURCH OF DIVINE SCIENCE, 1010 Hartford Building, 8 South Dearborn St., The Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie, leaders.
- CLEVELAND, OHIO—TRUTH CENTER OF DIVINE SCIENCE, Room 725, Hickox Building. Mary A. Prince, leader.
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- DENVER, COLO.—COLORADO COLLEGE OF DIVINE SCIENCE, Nona L. Brooks, D.S.D., President, 1819 East Fourteenth Avenue.
- FIRST CHURCH OF DIVINE SCIENCE, 1819 East Fourteenth Ave., The Rev. Nona L. Brooks, minister.
- LOS ANGELES, CALIF.—THE OPEN VISION SCHOOL OF TRUTH, 1721 South Union Ave., Rev. Leon and Mrs. Nettie Greenbaum, leaders.
- MILWAUKEE, WIS.—FIRST DIVINE SCIENCE CHURCH, corner 18th and Monroe Sts.,
- NASHVILLE, TENN.—Leader, The Rev. Elizabeth M. Chester, D.S.B., 307 Commercial Club.
- NEW YORK, N. Y.—FIRST DIVINE SCIENCE CHURCH, Hotel Waldorf-Astoria, Rev. W. John Murray, minister.
- OAKLAND, AND PIEDMONT, CALIF.—FIRST DIVINE SCIENCE CHURCH AND CALIFORNIA COLLEGE OF DIVINE SCIENCE, 45 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott, President. Reading Room, 407 Central Bank Bldg., Oakland, California.
- OKLAHOMA CITY, OKLA.—FIRST DIVINE SCIENCE CHURCH, 1313 N. Hudson St., The Rev. Ethelyn B. King, minister.
- PHILADELPHIA, PA.—CHAPEL OF TRUTH, DIVINE SCIENCE, 1507 Walnut St., Mary L. Butterworth, leader.
- PORTLAND, ORE.—FIRST DIVINE SCIENCE CHURCH, Tilford Bldg., Tenth and Morrison Sts., Rev. T. M. Minard, minister.
- SAN DIEGO, CALIF.—THE HOUSE OF BLESSING, 2109 Second St., Myra Frenyear Wiseman, founder and minister.
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- ST. LOUIS, MO.—THE MISSOURI COLLEGE AND CHURCH OF DIVINE SCIENCE, 3617-19 Wyoming St., Rev. H. H. Schroeder, president.
- ST. LOUIS, MO.—NORTH SIDE SOCIETY OF PRACTICAL CHRISTIANITY OR DIVINE SCIENCE, 4300-6 Gano Ave., Cor. Carter Ave., Rev. Chas. Schlag, minister.
- ST. LOUIS, MO.—SECOND CHURCH OF DIVINE SCIENCE, (Unity Center), Cabanne Branch Library, Union and Cabanne Avenues, Paula Verdu, leader.
- TACOMA, WASH.—3316 W. 31st St., Rev. H. Victor Morgan, minister.
- TOPEKA, KANS.—THE TOPEKA TRUTH READING ROOM, 111 West 6th Ave.
- WASHINGTON, D. C.—NATIONAL SCIENCE OF TRUTH ASSOCIATION, 1814 N Street, N. W.

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- SAN DIEGO, CALIF.—3024 Fifth St., Mrs. Myrtle Smith.